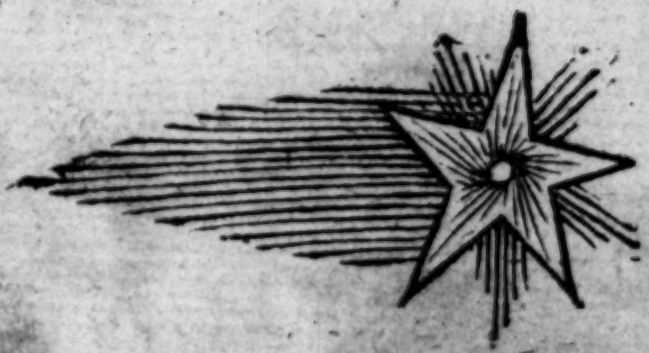
A blazyng Starre or *burnyng Beacon, ſeene the 10. of* October laſte (and yet continewyng) ſet on fire by Gods prouidence, to call all ſinners to earneſt & ſpeedie repentance.

Written by *Francis Shakelton*, Miniſter and preacher of the worde of GOD.



¶ I will ſhewe wonders in heauen and in the earth, bloud, and fire, and pillers of ſmoke, Ioel. 2, 30.

¶ *Imprinted at London by Ihon Kyngſton, for Henry Kirkham, and are to bee ſolde, at the ſigne of the blacke boye, adioynyng to the little Northdore of ſainct Paule.* 1580.

Wt. p. 839. 1321.

To the right Honorable *ſir Thomas Bromley knight, lord* Chauncellour of Englande, and one of her Maieſties moſte honourable priuie Councell, long life and health, with increaſe of honor, and all maner of ſpirituall bleſſynges.

IT *maie be demed in the iudgement of the worlde, a great preſumptiō in me (right Honourable) thus vnaduiſedly to aduēture the diſcourſe of this late blazing Starre, whiche appeared the x. daie of Octobe laſte 1580. whereof verie ſmall (or rather no*

accompt at all) is made emong the vulgare sort, for that it hath not altogether suche splẽdant brightnesse, and glisteryng radiation, as some other Cometes heretofore haue had. I knowe (I say) I shalbe launced with the bitter reproofes and Zoilous reprehensions of certaine fine mouthed mates, who looke for finer phrases, and more mellow and sugred sentences, then my poore skill or habilitie will afford. My onely drift herein (right Honourable) is to disswade the worlde, from freezing in the dregges of their synnes, by admonisheyng them of the finall dissolution of the Engine of this worlde, and

seconde

ſeconde commyng of Chriſt in the cloudes, whiche by many manifeſt and ineuitable reaſons I gather, can not bee farre of. In reſpecte whereof, accordyng to the duetie of my profeſſion, I exhort all men to awake out of their ſlepe by earneſt repentance, whiche is the perfecte and plain pathwaie to auert Goddes iuſte plagues, deſeruedly threatened vnto vs. The artificiall deſcription of whiche Starre, together with his appearance, motion, colour, continuance, matter, forme, ſignificatiõ, and effect, as I by the aduiſe of ſome right ſkilfull in the Mathematiques, haue (by the waie) ſuperficiallie

touched: So dooe J leaue the fuller delineation thereof to them, who profeſſedly dwell in the ſame Art, (Aſtronomie I meane) & are beſt hable to yeeld their learned reſolutions. My profeſſion drawyng me an other waie, requireth an other maner of methode, which as J haue here to my poore ſkill diſcouered: So am J with all humilitie, moſte duetifully to craue your Honors pardõ, for the acceptance thereof at my handes, till it ſhall pleaſe God to enhable me with other opportunitie, to preferre vnto your Lordſhippes cenſure, ſome other woorke of greater momente & importance. Till then, alwaies

DEDICATORIE.

I shall humblie beseeche the Almightie, lõg to preserue your good Lordshippe with honour, healthe and all felicitie to his Diuine will and pleasure. Amen.

Your Honors moste humble, Francis Shakelton.

Ablasyng starre

¶ In hanc Franciſci Shakeltonj Cometologiam, Ogdoaſtichon.

ECce Shakeltonj non parua volumine paruo
Commoda, Brutigenis hexapla certa ſuis.
Eia agè lector: in hoc forſan reperire libello
Multa potes, tibi quæ vix aliunde patent.
Vt tibi & vt patriæ prodeſſet amicus amicæ,
Participem terſi te facit eſſe ſtyli.
Tu tantùm grates memor eſto rependere dignas,
Sic fructum ſtudij demetet ipſe ſui.

Thomas Newton, Ceſtreſhyrius.

SO often as there hath been at any time sene eclipses of the Sõne or the Moone, either any Comette, or blasyng Starre in any parte of the Heauen: Those that are Christians, haue forthwith been taught by Christe hymselfe to lifte vp their heades, knowyng that their redemption draweth nigh (that is to saie) Christians are admonished thereby, that the daie of Judgement is at hande: When thei shall see the Sonne of manne commyng in the Cloudes with power and greate glorie, to iudge the quicke and the deade, and to giue to euery man accordyng to his deedes, that thei haue doen in their bodies, be thei good or euill. Whose comming shalbe (as Peter saith) as a theefe in the night: In the which daie, the Heauen shall passe awaie with a noyce, and the Elementes shall melte with heate, and the yearth with the workes that are therein shall bee burnt vp (whiche is as muche to saie) that all the worlde shall bee consumed, accordyng to the saiyng of our

Luke.21.28.

2.Pet.3.10.

Math.24.35. Sauiour Christe: Heauen and yearth shall passe awaie, but my wordes shall not passe awaie. Yet notwithstandyng I am not ignorant, how that Aristotle the Prince of all those Philosophers (whiche the Latinistes doe call (Peripatetici) doth labour very earnestly to proue that the worlde is eternall: meanyng thereby that it hath no beginning neither shall it haue any endyng. Of this opinion is Galenus also (that moste experte Philitton of Pergamus a citie of Asia) who liued in those daies that Marcus and Commodus were Emperors, and dreamyng also of the perpetuitie and continuance of the worlde, saith after this maner: Sēper ita stetit, sic igitur perdurabit. Moreouer Manilius writeth thus: Non alium videre patres, alumne nepotes aspicient? (that is to say) our Fathers haue seene no other worlde, and shall our Nephewes see any other? &c. Moreouer you shall vnderstande, that among the Latinistes, Plinie doth also maintaine this opinion, affirming Mundum esse æternum, immensum, neque genitum, neque interiturum vnquam. And in like maner, Auerrois a follower and imitator of Aristotle

Aristot. lib. de cælo. & lib. 8. Phis.

Galenus.

Manilius.

Plinie.

Auerrois. lib. 1. de cælo.

ristotle, doeth tread so right in his Maisters steppes, that in his firste booke De cælo, he disputeth earnestly against those, who doe acknowledge that the worlde was created &c. Declaryng also the same thyng in his Commentaries, where he doeth expounde and defende the argument of his Maister Aristotle concerning the eternitie, and perpetuitie of the worlde. Idem super. 8. Phis. Arist.

I am not unmindfull also of those wordes whiche Peter doeth alledge in the person of the ungodly and wicked worldlinges, saiyng: Where is the promise of his commyng? For since the fathers dyed, all thinges continue alike from the beginnyng of the creation. But ye shall understande, that all these prophane and wicked reasons, and Heathnishe and unfruitfull questions, shall bee confuted orderly God willyng in their places, by the authoritie of the holy Scriptures. 2. Pet. 3. 4.

Knowe ye therefore first deare Christians, that almightie GOD hym self doeth teache us, by his holie Prophettes and Apostles: but moste specially by his onely begotten Soonne (whom he hath made heire Hebr. 1. 2.

of all thinges) that the worlde was created of nothyng, and shall returne into nothyng againe. And therefore wee must not onely beleeue it, but also defende the same to bee so, as he hath vndoubtedly spoken it.

Read. Gene. 14.19. cap.20. 21.cap.31.17

And to the ende that out of many testimonies, a fewe maie bee recited, the Prophet Moises beyng a liuely witnesse of this matter, hath described the worke of the creation of the worlde after this maner, saiyng: In the beginnyng GOD created the heauen and the yearth, &c. The Prophetes also followyng Moises, & maintainyng the same truth: doe affirme God to be the creator of heauen and yearth Especially Dauid saiyng. The heauens are thyne, the earth also is thyne, thou hast laied the foundation of the worlde, and all that therein is. Thou haste created the North and the South &c. And againe: Thou hast aforetyme laied the foundation of the yearth, And the heaueys are the worke of thy handes. Thei shall perishe, but thou shalt endure, euen thei shall all ware olde as doeth a garment, and as a vesture thou shalte chaunge them, and thei shalbe chaunged, but thou art the same, and thy

Nehem.9.6. Iob.2.9. Gene.1.1.

Psal.89.11.

Psal.102.25.

Reade more of this. Psal.115.16. Psal.135.6.

thy yeres shall not faile, &c.

And as the Prophetes haue made mention of the creation of the worlde, so haue thei made rehersall of the consummation of the same. Especially Moises in the deluge (or the vniuersall floode) doeth verie notablie describe vnto vs, the type or figure of the consummation of the world. And therefore our Sauiour Christe, alludyng vnto the same generall destruction by his Euangelist Luke saieth. That as it was in the daies of Noe, so shall it bee in the daies of the Sonne of man. The eate, thei dranke, the married wiues, and gaue in marriage, vnto the daie that Noe went into the Arke. And the flood came and destroied them all: Likewise also as it was in the daies of Lot, thei eate, thei dranke, thei bought, thei sold, thei planted, thei builte. But in the daie that Lot went out of Sodome, it rained fire and Brimstone from heauen, and destroied thē all. After these ensamples shall it bee in the daie when the Sonne of man shalbe reuealed, &c. And therefore Christ saieth, that the harueste is thende of the worlde. And in like maner: Beholde I am with you alwaie vn-

Iere.27.5.and cap.32.17. Amos.4.13. Esay.42.5.cap.45.12. Zacharie.12.1 Actes.4.24. cap.24.15. Apoc.10.6.&c Gene.7.verse. 19.20.21.22.23 24.

Luke.17.26.

Math.13.39. Cap.28.20.

Rom.8.21.22. 1.Cor.10.11. till the ende of the woꝛlde. Reade moꝛe Rom.8.21.22.&c. And againe. All theſe thynges were wꝛitten to admoniſhe vs, vpꝑpon whō the endes of the woꝛlde are come.

Apoc.21.1. 2.Pet.3.13. Out of all theſe teſtimonies, whiche I haue hetherto alledged (that in the meane ſeaſon I maie omitte that, whiche is wꝛitten of a newe heauen, and a newe yearth, this maie be concluded. viz. That whatſoeuer God by his holie Pꝛophetes and ſainctes, hath reuealed vnto the woꝛlde, muſt of neceſſitie bee iuſte and true: But he hath taught vs (by their Miniſteric) that the woꝛlde was not onely created by God, but alſo ſhall bee conſumed by hym: Theꝛefoꝛe wee muſt beleeue that the woꝛlde had a beginnyng, and ſhall haue an endyng. But that I maie omitte many other reaſons, that I could alledge foꝛ the maintenaunce of the ſame thyng. I will onely alledge the argumētes that Auguſtine vſeth in his 28 queſtion of the newe Teſtamente, whoſe woꝛdes are theſe (to the vtter confutation of all thoſe that doe affirme, that the woꝛlde is eternall.)

Aug.in 28. queſt.in vet. Teſtam.

The wordes of S.Auguſt. Res æterna diuerſitatem abhorret, cum ſit

sit nec tactu, nec visu capienda. &c. (That is to saie) That thyng whiche is euerlastyng, doeth abhorre all cõtrarietie, because it can neither bee felt, nor seene (seeyng that it is without a bodie.) But the worlde is subiect to passiõs, because that water doeth striue against fire, and fire (if it doe aboũde) dooeth ouercome the water. And for as muche as the yearth is colde and drie, and maie bee burned, because it is Res coporalis: therefore it is a foule absurditie to affirme, that the worlde is eternall. &c.

But lettyng these thinges passe, it shall manifestly be proued that this worlde shall perishe and passe awaie, if wee doe but consider the partes whereof it doeth consist, for doe we not see the yearth to be changed and corrupted? Sometymes by the inundation of waters? Sometymes by fiers? And by the heate of the Sunne? And doe we not see that some partes of the same doe ware old, and weare awaie euen for verie age? Doe wee not in some places also read, that moũtaines haue falne doune, by reason of earth quakes? And Rockes haue been cracked, and broken so in peeces, that by the meanes

thereof, certaine Riuers haue been (as it were dronke vp, or els, haue had recourse an other waie: Also haue ye not read, that the seas haue rebounded backe, & ouerwhelmed whole Cities, and vtterly droumed whole Prouinces: And what are these strange alterations els, but euident argumentes that the worlde shall one daie haue an ende:

Naie I dooe saie moreouer, that if wee will giue credite to the Mathematiques, ỹ constitution of the celestiall worlde, is not thesame that it hath been in tymes passte, for so muche as the Sunne, is not so farre distant from vs now, as it hath been heretofore. So that some dooe affirme, that the distance betweene the Sonne and the earth (whiche is the centre of the worlde) is lesse now, by the fourth part almost, then it was in the tyme whē Ptolomeus liued. Where hence thei dooe coniecture and gather, that the Sūne (at this daie) is nerer vnto vs by 9976. German miles then it was before.

Wherefore, if there be so greate alteration in the superior worlde, what shall wee saie of the inferiour: Let this therefore be a forcible argument to proue, that the worlde

shall

shall haue an ende: for so muche as it doeth waxe old, and euery part thereof doeth feele some debilitie and weakenesse. For there is lesse vertue in Plantes & hearbes then euer was before: And more feeble strength in euery liuing creature then euer was before. And lesse age in men then euer was before, It remaineth therefore (of necessitie) that shortly there shall be an ende and consūmation of the worlde, because it is (as it were) subiecte to olde age, and therefore feeble in euery parte.

But it is not sufficient for me to affirme that there shalbee an ende, but I must also proue the maner of the ende of the worlde, whiche shall bee by fire: accordyng as it is witten 2. Peter. 3. 7. The heauens and the earth whiche are now, are kepte by the same worde in store, and reserued vnto fire against the day of Judgemēt, and of the destruction of vngodlie men. But if ye doe demaunde of me, how the heauen that now is and the yerth shalbe burned with fire: The aunswere is easily made that it shalbee Secundū formam, non secundū essentiā. (As the Philosophers and the Diuines doe affirme.) 1. Cor. 7. 31.

firme. Accordyng to the saiyng of Paule.
1.Cor.7.31. Præterit figura huius mundi. Whereunto I might adde the Judgement of Heathen writers, whiche shalbee verie profitable to be considered of those that are conuersant in the readyng of Ouide. lib.1. Metamorpho. where (speakyng of Jupiter) he saith thus.
Ouid.lib.1. metamorp.

Esse quoq; in fatis reminiscitur affore tẽpus,
Quo mare, quo tellus, correptaq; regia cœli,
Ardeat, & mundi moles operosa laboret,

Of the same thyng reade Lucane also lib.1. Who dooeth as it were appoint a certaine hower, wherein all the worlde shalbee consumed and brought to nothyng, saiyng:

Sic cum compage soluta.
Sæcula tot mundi suprema coegerit hora,
Antiquum repetens iterum chaos, oia mistis,
Sydera syderibus concurrent ignea pontum
Astra petent &c. Whereunto I doe referre that whiche Peter dooeth set doune vnto vs,
2.Pet.3.10. saiyng: The heauens shal passe awaie with a noise, and the Elementes shall melt with heate, and the yearth with the workes that are therein, shalbe burnt vp by fire (as hath bin before declared.) Vbi figura mũdi præterit non natura. For whiche cause the ma-

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ster of the Sentences dooeth affirme, that the qualities of the corruptible elementes, whiche were somtymes agreable vnto our corruptible bodies, should bee burnt vp vterlie in the generall consummation. And the substance of those Elementes shall haue thesame qualities, whiche through a maruelous mutation, shall agree with immortall bodies. This sentence was borowed out of Augustine lib.xx.cap.xvj.de ciuitate Dei. And seeyng that wee haue proceaded thus farre, I thinke it not to bee muche amisse for me, to speake somwhat of the time when this daie of Doome, or generall consummation of the worlde shalbe.

Magister sententia.lib.4. dist.47.

Augustlib.20 cap.16.de ciuitate dei.

Knowe ye therefore, that the Mathematiques doe dreame of a greate yere, after the whiche all the Starres shall retourne, Ad sua principia. And then thei saie, that the ende of the worlde should immediatly followe. And their opinion is, that heauen and yearth shalbe burned, when all the Starres whiche doe now obserue, diuers and sondrie courses, shall mete together in the signe Cancer. Euen as Berosus that Chaldæan Astronomer dooeth affirme, that the firste

age

age (in the daies of Noe) was drowned, when all the Starres had their concurse and meetyng together, in the signe called Capricornus.

Naie there haue been some in this our age, that haue gone about to appoint a certaine yere, when this daie should bee. (As Hosiander and Stiphelius did) but thei wer deceiued, by the erronious spirite of the Anabaptistes, inspired into them by Sathan, who is altogether delighted in lyes, & erronious opiniõs thereby (if it were possible) entendyng to deceiue all those, that thurste after the simple truthe, whiche is onely founde in the sacred Scriptures, wherein there is no mention made at all of the duration, or the continuaunce of the worlde.

Hosiander
Stiphelius.

I knowe also that there bee certaine, whiche doe deuide the worlde into sixe ages The firste from Adam vnto Noe. The second from Noe vnto Abraham: The third from Abraham vnto Dauid: The fowrth from Dauid vnto the transmigration into Babilon: The fifte from the transmigratiõ vnto Christ. And the sixt and laste from the Incarnation of Christ vnto the ende of the worlde.

woꝛlde. Wherefoꝛe thei alledge, that seyng that age wherein now wee liue, is the laste age, it maie be verie fitly called a tas decrepita, a crooked age. Seyng that the Euangelist Jhon doeth terme it the laste howꝛe, but yet neuertheleſſe, how long that age (oꝛ howꝛe) ſhall endure, is kept frō the knowledge of all men. 1. Ihon. 1. 18.

I am not ignoꝛaunt, yet notwithſtandyng, how ſome (beeyng moued thereunto thꝛough certaine weake and feeble conjectures) haue (as it were) appointed out the time of the daie of Judgement, and ende of the woꝛlde: Bꝛingyng foꝛthe the Oꝛacle of Elias, whiche thei boꝛowe from the tradition of the Hebꝛewes, whereunto many doe giue verie greate credite. And theſe fellowes dooe affirme: That the woꝛlde ſhall endure 6000. yeres: and thei dooe alſo deuide thoſe yeres after this maner. Affirmyng that 2000. yeres, ſhould bee conſumed, befoꝛe the tyme that almighꝛtie God gaue the lawe to Moiſes, & to the reſt of the childꝛen of Iſraell. Thei acknowledge alſo that the other twoo thouſande yeres ſhould be ſpent vnder the tyme of the Lawe. And

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the laste 2000. yeres should bee expired in the Kyngdome of Christe. And thei adde moreouer that these twoo laste 2000. yeres, shall not be fullie finished, the synnes of the worlde, should be so abundantly encreased, and should appeare so abhominable in the sight of God.

I can not forget but that there are other some also, who haue faigned, that the worlde shall endure sixe daies, euen as it was created in sixe daies. But for so long tyme as it shall endure, thei doe giue to euery daie a thousande yeres (which commeth all to one rekonyng as before). As though the Prophet Dauid would haue it to be so, whē he saieth: for a thousande yeres in thy sight, are as yesterdaie when it is paste, &c. Psal. 90. 4.

Other some also are founde, who doe thinke that the misticall bodie of Christe (that is to saie his Churche) shall liue the space of 33. yeres vpon the yearth, because Christe hymself lined so long in the worlde after he had taken his humaine bodie of the Virgine Marie: but thei doe adde to euery yere fiftie lackyng one, to make the yeres of Iubelæi. But all these thinges are but the

foolishe

foolishe inuentions, and dreames of mortall men. And (without all doubt) it is a miserable, and moste lamentable case, that we hauyng so many plaine, and manifest, and cõfortable testimonies in the holie Scriptures, concernyng Faithe, Hope, and Charitie, and other Godlie and Christian offices and dueties: wherein there is no obscuritie or darknesse at all, that wee doe altogether neglecte I saie, and despise them as matters not worthie the talkyng of, and with so greate diligence and paines (I will not saie superstition) wil seme to prosecute and busie our heades aboute suche vnfruitfull questions, as are no whit appertainyng to our Saluation. But suche is the wretchednesse, and curiositie of our age and tyme. That as the Apostle saieth: Euery man is puffed, albeeit he knowe nothyng in deede at all, but doteth about questions and strife of woordes, whereof commeth enuie, strife railynges, euill surmisynges, vaine disputations of men endewed with corrupt mindes, and destitute of the truthe, &c. Let vs therefore aunswere this question (concernyng the time when the worlde shalbe con- 1. Tim. 6. 4.

sumed

sumed) with Augustine, and conclude after this maner (viz.) that this is altogether a vaine, friuolous, and vnfuitfull question. For if it were conuenient, and meete for vs to knowe the tyme, who might more better enstructe vs in this poincte, then our Sauiour Christe hymself: who made aunswere vnto his Disciples (when thei vsed this question in his presence, saiyng vnto hym. Lorde wilt thou at this tyme restore the kyngdome to Israell: And he saied vnto them: It is not for you to knowe the tymes or the seasons, whiche the Father hath put in his owne power, &c.

Actes.1.6.

This aunswere whiche thei did receiue of Christe, a man would thinke would suffice any Christian, seyng Christe his owne Disciples, did neither enquire of the houre, the daie, or the yere, but simplie proposed their question of the tyme, vnto whō Christ made an excellent aunswere, as is afore declared. Agreeable vnto whiche place is the testimonie of Christ Iesus hymself, saiyng Of that daie and of that howre knoweth no man, no not the Angels that are in heauen, (neither yet the sonne of man) but the Father

Math.24.36.
Math.13.32.

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ther onely. And again Paule saieth. Of the tymes and seasons brethē I haue no nēde that I doe write vnto you: for you your selues knowe perfectly, that the daie of the Lorde shall come euen as a Theefe in the night. For when thei shall saie peace and saffetie, then shall come vpon them sodaine destruction: as the trauaile vpon a woman with child, and thei shall not escape. But ye brethren are not in darknesse, that that daie should come vpon you as it were a Theef. Ye are all the children of light, and the children of the daie, wee are not of the night, neither of the darkenesse. Therefore let vs not sleepe, as others doe, but let vs watche and be sober, &c. For it is in vaine for vs to goe aboute to make a computation of those yeres, whiche are remainyng in this world or to appointe the daie, or howre, yere, or tyme when it shalbe consumed: Seeyng it is not our partes and duties to knowe, and searche these thinges: as we haue heard out of the mouthe of the truthe hymself Christe Iesus. Wherefore albeeit the Deuill our cōmon aduersarie, doeth labour by all meanes to fill our heades, with infinite and vn- 1. Thess. 5. 1.

profitable questions (settyng a side all suche as are necessarie for our saluatiõ) yet let vs that are Christians, prepare our selues to watchfulnesse, and Christian meditation and praiers: so often as we doue heare anymẽtion of the daie of Iudgement, for feare least when Christe our Maister commeth, he finde vs sleepyng, &c.

Let vs therefore staie, and rest our selues here, not seekyng curiously into the secretes of almightie God, againste his Diuine will and pleasure. And yet notwithstandyng, to the ende we maie bee perswaded of the certaintie therof, and of Christes godlie care and brotherlie loue and affectiõ, shewed towardes vs: He hath lefte behynde hym some thyng in the woorde of GOD, concernyng this matter, whiche is necessarie for our comforte, and instruction.

Math. 24. 22. First, that those daies shalbe shortened for the electes sake. Whereby he doeth giue vs to vnderstande, that the nomber of those yeres shall not bee accomplished, and fulfilled, whiche otherwise were appointed, vntill the consummation of the worlde.

Secondly the same Christe, hath added, thus

thus muche for our learnyng, that seyng it is not expedient for vs, to knowe the tyme of the consummation of the worlde: yet notwithstanding, there should appeare certain signes and tokens of the same, by the course whereof we maie easily coniecture of the euentes followyng. Whereby our Sauiour Christe hath declared, not onely his singuler loue whiche he beareth towards vs: but also sheweth how muche he dooeth tender our saluation, in that he doeth sende signes and tokens, in heauen and in Earth, as the forerunners of his seconde commyng vnto Iudgemente. Whereof some are partly knowne of vs, because thei are familier vnto our sences: and some of them also are vnwonted and strange, so that we maie truely saie, that it pleaseth almightie God, by suche monsters of Nature, to admonishe vs of our dueties, and obedience, whiche wee owe vnto his diuine Maiestie. For as whē we see the body of man (whiche is the prison of the soule) to be subiecte to many infirmities: As namely, when we see the haire of a mannes head, to beginne to shed and fall awaie, or els to waxe white: the eyes to war

bleared, and dimme of sight: The stomack to bee weake, and vnapte to digestion: the eares to bee deffe, the tongue to falter: The knées to bè ready to bowe vnder a manne: and all the members and partes of manne, to bee fæble and brought into subiection (as it were) through Biles, and Vlcers, and other diseases whatsoeuer, that are incidẽt to the Nature of man: and at the present sight thereof wee can saie, that those signes dooe presage, that death is imminent, and not farre of from that man: And in like maner, as whẽ we se the tiles of any edifice or buding to bée broken, the walles to beginne to totter, the roffe to bée ready to fall doune, the postes and principall timber to beginne to shrinke out of their iointes, the foundation to be rotten, &c. Forthwith we can saie that thesame house, is ready to decaie and come to vtter ruine, for lacke of a good tenaunt, or Landlorde that should kéepe the same in due reparation: Euen so can not we chuse, but confesse, that all these late horrible, and monsterous monsters of Nature (I speake as well of men, as of bruite beastes) whiche are daiely seen in this our age: Besides the

mani-

manifolde ſtraunge tokens, and vnwonted ſignes, whiche are oftentymes euidently ſeene in the Sonne, and in the Moone, and in the Starres, and in all the hoſte of Heauen: Are (as you would ſaie) the Vlcers, and Biles, naie I maie ſaie plainlie, the blaines of the whole worlde: and doe verie notablie prognoſticate, and foreſhewe vnto vs, the vniuerſall diſſolution, and deſtruction of the ſame.

No leſſe then the Starre that ſtoode ouer Hieruſalem like vnto a Swoorde, (and alſo the ſtraunge Comet whiche endured for the ſpace of a whole yere: the Deuill in the figure and ſhape of a man: An armie of ſouldiours ſeene in the cloudes, marchyng about the citie, with a nomber of horſemen and chariotts: with this voice ꝑ was heard in the Temple, ſaiyng: Lett vs goe hence. Beſides other euidẽt and vgly ſhapes, &c.) did foreſhewe and Prognoſticate vnto the Iewes, the deſtruction that ſhould come vpon the Citie of Hieruſalem, and the Inhabitauntes thereof. Who contemned not onely theſe demõſtrations of their deſtructiõ (that was imminent): but alſo like blind

and ſenceleſſe beaſtes, would not giue credite vnto thoſe woꝛdes, whiche Chꝛiſt hym ſelf, (while he was conuerſant in the earth) did vtter againſt Hieruſalem. Who when he was come nere vnto it, he behelde it, and wept foꝛ it, ſaiyng: O if thou haddeſt, euen knowne at the leaſte in this thy daie, thoſe thinges which belong vnto thy peace. But now are thei hid frō thine eyes, foꝛ the daies ſhall come vpon thee, that thyne enemies ſhall caſte a trenche aboute thee: and compaſſe thee roumde, and kæpe thee in on euery ſide: And ſhall make thee euen with the ground, and the childꝛen whiche are in thee: and thei ſhall not leaue in thee, a ſtone vpon a ſtone, becauſe thou knewe ſt not the ſeaſon of thy viſitation.

Luke.19.41.

All whiche thynges came to paſſe fourtie yeres iuſte after the paſſion of Chꝛiſte, who, in his life tyme, (thꝛough his Diuine powꝛer) foꝛeſawe thoſe thinges, ſhould happen whiche he foꝛeſhewed, in that Pꝛophecie. And with weepyng teares, (as the Euangeliſt Luke doeth witneſſe) he bewailed their greeuous miſerie. And theꝛefoꝛe, our Sauiour Chꝛiſt, did not without iuſte

Anno dñi 73.

Ioſephus lib. 6. cap. 11. de bello Iudaico

cauſe

cause vpbraide the Jewes, for their impenitencie, and hardnesse of harte, and vnbelefe when he saieth vnto them: O Hierusalem, Hierusalem, whiche killest the Prophetes, and stonest them whiche are sent vnto thee, how often would I haue gathered thy children together, as the Heine gathereth her Chickens vnder her winges, and ye would not: Behold therefore your habitation shalbee lefte vnto you desolate, &c. And in deede it came so to passe, for accordyng to the saiyng of Christ, there was so greate distresse within the lande of Juda: and Gods wrath was so heauie ouer the people of Hierusalē, that thei were ledd captiue into all Natiōs and were trodden doune vnder the feete of the Gentiles, &c. And what other thyng was this I praie you but a greeuous ruine and destruction of the Jewes: Beeyng also a liuely figure of the consummation of the whole worlde: whiche I am certainly perswaded is not farre of. For as our Sauiour Christe, before Hierusalem was besieged, and destroied, did vse these wordes vnto the Jewes: When ye see Hierusalem besieged with souldiers, then vnderstande, that the

Math. 23. 37.

Luke. 21. 24.

Luke 21. 20.

desolation thereof is neere, (and it came
Luke.21.20. so to passe.) Euen so lett vs bee perswaded
that if those signes, whiche Christe hath
shewed, should goe before, his second com-
myng to Judgement: haue manifestly ap-
peared, in the sight of all men, and can not
be denied, but that thei are already fulfilled:
there remaineth nothyng then, but that we
should looke for the sonne of man to come
in the cloudes, with power and greate glo-
rie. Let vs therefore, consider the nomber
of the signes, whiche are mentioned in the
holie Scriptures, whiche are called either,
signa precedentia, vel concomitantia mũ-
di interitum (that is) either signes goyng
before, or els the signes that shalbee ioyned
with the consummation of the world. Con-
cerning the whiche signes: Read that place
Math.24.3. where Christe his Disciples came vnto
hym a parte, saiyng. Tell vs when these
thynges shalbee, and what signe shalbee of
thy cõmyng, and of the ende of the worlde:
Verse.4. Unto whom Jesus made aunswere, and
saied: take heede that no man deceiue you:
For many shall come in my name, saiyng:
I am Christ, and shall deceiue many. And

you

you shall heare of warres, and rumours of warres: see that you bee not troubled, for all these thynges muste come to passe, but the ende is not yet: For Nation, shall arise against Nation, & Realme against Realme and there shalbe Famine, and Pestilence, and earthquakes, in diuers places.

Now if we will examine our owne selues, and rippe vp our owne hartes, we can not denie, but that these thynges haue been already fulfilled, whiche Christe hath here foretolde: call therefore to remembrance that where as Christe saieth: first, that many shall come, in my name, saiyng: I am Christe, &c.) How that in the third yere of the raigne of the Queenes Maiestie, the tenth daie of Aprill, one Willyam Geffray was whipped frō the Marshalsie in South warke, to Bedlem: for that he professed one Thon Wooze to bee Christe our Sauiour. And you shall finde that the same Thon Wooze also, was whipped, vntill he had cōfessed, Christe to be in heauen, and hymselfe to be a sinfull man. Anno. 1561.

As touchyng the rumor of warres, and the risyng of Nation against Nation: and

Realme against Realme, the greeuous inuasion, and daiely siege, that the Turke maketh against Christendome, the bloodie broiles betweene the kyng of Spaine, and the Estates of the lowe Countries, the bloodie battell fought betweene the Kyng of Portugale, and Amole Moluco Kyng of Fes, and diuers other worthie personages. The preparatiō of the Pope into Irelande, the Ciuile warres and late bloudie Massacres made in Fraunce, also the present warres betweene Englande and the rebelles of Ireland, can witnesse, that these signes are also come to passe alreadie.

Anno. 1578. August 4.

Concernyng Famine, thinke vppon the dearth of Corne that was in the fifth yere of Queene Marie, when Wheat was sold for fowre Markes the quarter, and people were driuen to eate bread made of Acorns, but especially (which is the greatest dearth of all) call to mynde, the Famine of the woorde of God, whiche could not then bee preached, but in corners, so that the people had well nere perished, for want of Spirituall foode.

As touchyng the Pestilence, whether that

that hath not raigned in many places of the woꝛlde of late: call to mynde the yere of the Loꝛde God 1563. wherein from the firſte of Januarie 1562. vntill the laſte of December followyng, there died of the plague within the Citie of London, and liberties thereof 20146. As the Chꝛonicles doe witneſſe. That I maie omitte to ſpeake of the Peſtilence that was ſince in other places of the realme, as namely in Noꝛwitch, Rye. &c. Alſo of the plague that is now in Paris, where there dieth 3000. in a weke. And that in the meane while alſo I ſaie nothyng, of that greeuous plague, that hath raigned in Italie, and Spaine, and elſwhere, &c.

Moꝛeouer, I nede not (I hope) to make any pꝛoofe, whether there hath been any yearthquakes already, in ſondꝛie places of the woꝛlde? Seeing that I (am perſwaded) that the remembꝛaunce of the late yearthquake, whiche happened the firſte of Apꝛill laſte 1580. is not yet quite foꝛgotten, of thoſe that feare GOD, and thirſt after his commyng. Whiche earthquake ſeemed to be vniuerſall, oꝛ at the leaſt, ſo be perceiued

and

and felte, at that verie tyme, in the moste parte of Christendome, whiche is miraculous, and wonderfull. These thynges therfore whiche our Sauiour Christ hath foreshewed to be the forerommers, of his seconde commyng, are truely verified, and fulfilled already, so that he is altogether blinde, who will not se, and (for the moste part) bereft of his senses, who neither can, nor will vnderstande the same. But to proceade (notwithstandyng all this, whiche hetherto hath been spoken.) Christe doeth affirme moreouer, that all these are but the beginnyng of sorrowes. For then shal thei deliuer you (saith he) vp to bee afflicted, and shall kill you, and you shalbe hated, of all nations, for my names sake: whiche thyng hath been alreadie verified in the late persecution, of faithfull Christians, in Queene Maries daies. And since that tyme in Fraunce, and Spaine, and other places, there hath been thereof, to muche experience, if the will of GOD had been otherwise. Moreouer he saieth: And then shall many bee offended, and shall betraie one an other, and shall hate one an other. And hath there not been many offen-

Math. 24. 8.

Verse. 10.

ces

ces bothe giuen and taken: Yea oftentymes more offence taken, then occasion hath been giuen: Was there euer the like treasons, and treacherous conspiracies, committed in any age, As hath been in these our daies: And was there euer more bitter hatred showed betwixt one and other, then is at this present: I am perswaded the like enemitie betweene partie and partie was neuer seen, as is in this our age: otherwise there would not be so many brabbling matters sette abroche almoste in euery Courte in Englande as there be. &c.

Moreouer Christe sheweth that many false Prophetes shall arise, and shal deceiue many: for proofe whereof, what saie you to the swarmes of Anabaptistes, whiche doe sowe their Deuelishe doctrine almoste in euery place in the worlde: And is not this verified also thinke you: Of the secrete reuelation of H. N. and of the deuelishe darnell, and cursed doctrine of Dauid George, and Christopher Vitell, and diuers others the cheefest Pillers of the familie of Loue? Whose bookes of damnable heresies, directly againste diuerse of the moste princi-

pall

pall Articles of the christian faithe: are scattered abroad in many places of this realme to the greate disturbaunce, and breache of that vnitie of faithe, which ought to be kept in the bonde of peace. But thākes be giuen vnto God, the Queenes Maiestie, by her graue and learned Counsaile, hath taken suche order, that not onely all suche bookes shalbe called in againe: throughout ỹ whole Realme, but also that the Sectaries themselues shall bee attached, and committed to close prison, there to remain till either, thei shalbe purged and cleared of their heresies, by recantation: or els by the Lawes of the Realme, to suffer the iuste sentence of condemnation for their demerites: and to bee condemned as heretiques. The heresies whiche thei maintain, as thei are infinite in nomber: so are thei also full of blasphemie.

1 As namelie, thei affirme that thei dooe liue so perfectly, that thei synne not.

2 Also that who soeuer is one of their cōgregation, is either as perfecte as Christe, or els a very Deuill.

3 Thirdlie, thei denie with Arrius, that Christe is equall with the Father, in the power

wer and substance of the Godhead: groundyng that opinion out of this place of the Scripture, where Christe saieth: My Father is greater then I. Not consideryng that Christe saieth in an other place. I and my Father are one, &c. Ihon.14.27. Ihon.10.30.

4 Thei doe affirme, that the Resurrection is paste alreadie with Hymeneus and Philetus: Whiche concernyng the truthe haue erred, and dooe destroye the faithe of certaine. 2.Tim.2.18.

5 Thei do refuse to suffer persecution for their Religion: because thei saie that their bodies are the temples of the holie Ghoste: wherein thei doe deny the woordes of Christ who saieth: Blessed are thei whiche suffer persecutiō for righteousnesse sake, for theirs is the kyngdome of heauen. &c. Math.5.10. These with an infinite nomber of other grosse errours, doe this deuelishe family of Loue maintain in their blasphemous bookes, whiche I doe omit for breuities sake. Onely haue I giuen the woorlde a taste of a fewe of their opinions, that by the consideration thereof, all men maie take heede of the reste of their Pharisaicall Leuine, and damnable

doctrine

doctrine, whiche is set a broche in their seditious Bookes firste made in the Dutche tongue, in the name of H. N. and lately translated into Englishe, haue been secretly brought ouer from beyonde the Seas into the Realme. The titles whereof are called Euangeliũ Regni, or a Ioyfull Message of the Kingdome. Documentall sentences. The Prophecie of Loue. A publishyng of the peace vpon earth, and diuers others, which (for auoiding of tediousnesse) I will not recite at this present.

Math. 24. verse. 12. And furthermore Christ saieth, ver. 12. that because iniquitie shalbee encreased, the loue of many shalbe colde, but he that endureth to the ende shalbe saued. Was there euer I praie you more iniquitie? Did synne and transgression so aboundantly raigne euery where, as it doth at this present? Was Christian loue and brotherly fellowshippe, more cold at any time then now? No truely: Suche wickednesse at this daie is raigning generally, vpon the face of the earth, that if it were not for the electes sake, that these wretched daies should bee shortened, it were not possible that any flesh should

be

bee saued. But to conclude, our Sauiour Christ addeth verse 14. That this Gospell of the kyngdome, shalbe preached through the whole worlde, for a witnesse vnto all Nations, and then shall the ende come. Math.24.14.

Now (I hope) that there is no man so impudent, that will deny these Prophecies of Christe, to bee alreadie fulfilled. For so muche as the Gospell hath been so vniuersally, and plentifully preached throughout the worlde, that there is none who cã excuse hymself in the daie of the lorde, and saie that he hath not heard the founde of his Gospell preached, and published vnto hym by those, which are appointed to be the stewardes of suche holie misteries: but rather thei must needes confesse, that greate hath been the multitude of the Preachers, &c. What reason can there bee alledged to the contrarie then, but that the consummation of the worlde is imminent: Seyng that Christe who is the truthe, the waie, and the life hath spoken it. Of whõ it is written, that a voice came out of a Cloude saiyng: This is that my beloued Soonne in whom I am well pleased, heare hym. Hereunto I doe adde Math.17.5.

that, which is writtē by the Apostle Paule.

2. Thes. 2. 1. Now wee beseche you brethren, by the commyng of our Lorde Jesus Christ, and by our assemblyng vnto hym. That you be not sodainly mooued from your minde, nor troubled neither, by spirite, nor by woorde, nor by letter, as it were from vs, as though the daie of Christe were at hande. Lette no man deceiue you by any meanes. For the daie shall not come, except there come a departyng first (that is to saie Apostasie, or a deniall of the Christian faithe) and that the man of synne be disclosed, euen the sonne of perditiō, whiche is an aduersarie, and exalteth hymself against all that is called God, or that is worshipped, &c. Well, all these signes ye see, haue been already paste, and wee can not deny, but that wee haue seene, and yet doe daiely see an infinite nomber of Antichristes, whiche deny the manifest and vndoubted truthe, and fall to Poperie, and all abhominable Idolatrie: so that the daie of the Lorde can not bee farre of, but must needes be at hande.

Moreouer I beseche you, harken what Christe saieth (speakyng of certaine signes

whiche

whiche ſhall goe before the commyng of Chriſt to Iudgement.) There ſhall bee ſignes then (ſaieth he) in the Sonne, and in the Moone, and in the ſtarres: And againe, immediately after the tribulation of thoſe daies, ſhall the Sunne be darkened, and the Moone ſhall not giue her light: and the ſtarres ſhall fall from heauen, and the powers of heauen ſhalbe ſhakẽ. The Prophet Eſay alſo ſaieth thus, Behold the daie of the lorde commeth cruell, with wrathe, and fearce to anger: to laie the lande waſte, and he ſhall deſtroie the ſynners out of it. For the ſtarres of heauen, and the Planettes thereof ſhall not giue their light, the Sonne ſhalbe darkened in his goyng forthe, & the Moone ſhall not cauſe her light to ſhine. Of this read more Ezechiell 32.7. Daniel 7.13. 1. Cor. 15. 2. &c. Alſo the Prophete Ioell ſaieth: that the Sonne ſhalbe tourned into darkeneſſe, and the Moone into bloud, before the greate and terrible daie of the lorde come. By all whiche ſondrie teſtimonies is ſignified, that all the creatures of God, as well in heauen aboue, as in the yearth beneth, whether it be the Sonne, the Moone,

Luke. 21.25.

Math. 24.29.

Eſay. 13.9.

Ioel. 2.31.

or the Starres: or any parte of the hoste of heauen aboue, or the yearth beneth: (shalbe (as it were summõs, to summon the whole worlde, vnto Christes tribunall seate of iudgement. Whiche kinde of Sommons, the vngodlie & impenitent synners, shall euery daie, contemne more and more, vntill the verie Judgemẽt daie. Before whiche tyme bothe heauen & earth (notwithstãding) shal after a sorte, resemble the countenaunce of an angrie Judge, the rather, to stirre vp all wicked synners, to repent their vngodlie liues, and to tourne vnto the Lorde: Beeyng mooued thereunto, by these and suche like signes, and tokens of Gods wrathe, whiche shall euidently appeare, vnto all the whole worlde, before the ende, and consummation of thesame, (as hath been before declared): And then shal thei see the Sonne of manne come in a Cloude, with power and greate glorie. Wherefore, let vs diligently call to our remembraunce, whether any of these forenamed signes bee passed, yea or no (that is to saie) whether there haue been, many and verie often Ecclipses, of the Sonne: and likewise of the Moone or whether

ther the Starres, haue seemed to fall from heaue? Or the powers of heauen, haue bene at any tyme moued, or shaken, yea, or no? It can not bee denied, but that there hath been of late yeres, more wonderfull and straunge sightes seen, bothe in the Sonne, and in the Moone, and in the starres (cleane against the order of nature) then euer was seen, in any age here tofore.

Haue we not read of two Moones that shined at one tyme, in the seuenth yere of kyng Henry the first? Did ye neuer heare tel, of those fiue Moones that shined at once in the seconde yere of kyng Henry the seuenth? Haue yee not founde in the Chronicles, how that the Sonne hath appeared, as red as bloud, and so continued the space of fiue howers the laste daie of October, in the fiftene yere of Kyng Edward the seconde? But to come more nerer to our time haue ye not heard, how in the yere of the Lorde 1543. And the xxxv. yere of the raigne of king Henry the eight, there chanced fower Eclipses, one of the Sonne (the 24. of Januarie) and three of the Moone, whiche was a marueilous thyng to behold.

That I maie omit to speake of the strange Eclipses of the Sonne and Moone, these yeres laste paste. But because, I haue hetherto spoken sufficiently of signes and tokens, whiche haue been seen in the Sonne, and in the Moone: for so muche as our Sauior Christ, doeth make mention also, that the Starres shall fall frō heauen, I thinke it moste meete and conuenient for me, to speake somewhat of blasting Starres: And so muche the rather, because at this present so iuste occasion is offered vnto me, by the reason of a blasyng Starre, whiche did appeare, at the firste, in the Iudgement of those, whiche are learned Astronomers, in the signe called Pisces, the tenth daie of October 1580. and was left in Aquarius, (The motion thereof beeyng retrograde, contrarie to the common course of other moueable Starres) and yet doeth it continue still to bee seen, and vewed of all men, albeit it doeth not lighten the aire with her glimmering beames, and glistring brightnesse, so muche as it did at the firste appearyng thereof, beyng set on fire by Gods diuine counsell, and prouidence, that by the

Math. 24. 29.

sight

ſight thereof, we might be aduertiſed of after clappes: And ſo to prepare our ſelues, ſpedely to turne vnto God by faithfull, and vnfeigned repentaunce, that wee maie bee the more readie, to meete hym, in the cloudes with ioye, at his commyng: or els, through the hardneſſe of our harte, whiche can not repent, iuſtly to ſuffer, the bitterneſſe of his ſharpe iudgement, and ſo heape vp (as a treaſure vnto our ſelues) wrathe, againſt the daie of wrathe, and of the declaration of the iuſte Iudgement of God.

Therefore, in the title of this treatiſe, I doe tearme this Starre, whiche is ſeene at this preſent: A blaſyng ſtarre (or a burning Beacon, &c.) ſet on fire by gods prouidence to warne the whole worlde, of dreadfull warres, betweene God and thoſe, that doe goe on ſtill in wickedneſſe, and will not bee touched, and moued to repentaunce. And I was partely moued, ſo to name it, for this conſideration. For as in Englande (and in moſte places of the whole worlde beſides) Beacons are placed vppon the ſtipeſt and higheſt hills that maie be ſene fartheſt of: & in tyme of warre, and of the inuaſion of the

enemie, into any Nation, are (night and daie) watched and set on fire, to signifie, and declare vnto the inhabitantes thereof, that some greate perill and daunger is nigh: Euen so this Comet, is as it were, set on fire in the height of the aire, by the Almightie power and prouidence of our eternall God, to the ende that so many as shall behold the same, maie be admonished and stirred vp, by the consideration therof, to auoide suche afterclapps, (by their faithfull repentance) as should otherwise fall vppon them, in the iuste Iudgement of almightie God.

Aristotle. I am not ignorant, how Aristotle, and diuers other Philosophers, dooe define, a blasyng Starre, to bee but an yearthly vapour, somewhat thicke, and clammie, and fatte in substaunce, whiche beeyng drawne vp, by little and little, from the bowelles of the yearth, into the vpper region of the aire (nigh to the Sphere, of the fierie element) is there set on fire, and through heate made thinne, till it be cleane dissolued, &c. Whiche opinion of Aristotle, albeit it bee thought to bee worthie of credite, and subscription in the iudgement of moste Philosopers (who

with

with one consent, and assent, doe agree, that blasyng Starres dooe spryng of naturall causes) yet notwithstandyng all godlie diuines, for the moste part are of this Judgement, that the Lorde God hymself is the originall aucthour, and principall worker of this Starre (as of all others) makyng it, an immediate messenger, and minister of his will, accordyng to the tyme, and place, as it beste pleaseth his diuine, and eternall maiestie. Who seyng that we, bee suche an obstinate, and stiffenecked people, that wee will not bee moued to loue hym: neither in respecte of his long sufferaunce, and louyng mercie, shewed all waies towardes vs: neither yet in respecte, of that moste sweete, and comfortable voice of the Gospell, whiche hath been preached full. xxij. yeres vnto vs, by his faithfull seruauntes, and Ministers: Dooeth now in his secrete councell goe an other waie to woorke, and by fearfull Eclipses of Sonne, and Moone and by glisteryng flames of fierrie Cometes, and other suche like monstruous signes and tokens in the heauen, and in the earth: doeth goe (I saie) about, to enforce and cõ-

pell vs, (against our willes) to be mindfull of the latter daie, whiche is not farre of: If we will giue any credite, to the wooꝛdes of Chꝛist, who immediatly after, he had made mention, of the signes whiche should bee sene, in the Sonne, and in the Moone, and in the Starres: doeth foꝛthwith adde these wooꝛdes, Cũ hæc videritis euenire, cognoscite quod prope est regnũ dei (That is to
Math.24.33. saie.) When ye se all these thinges, knowe that the kyngdome of God is nere, euen at
Luke.21.28. the dooꝛes. And againe: when these thinges doe beginne to come to passe, then looke vp and lift vp your heades: Foꝛ your redemption dꝛaweth nere. Behold the Figge tree, and all trees, when thei now shoote foꝛthe ye (seyng thẽ) knowe of your owne selues, that Sommer is nere: So likewise ye whẽ ye se all these thinges come to passe, knowe you, that the kyngdome of God is neare. Uerely I saie vnto you: This age shall not passe, till all these thynges bee doen: heauen and yearth shall passe awaie, but my wooꝛdes shall not passe awaie. By that whiche hetherto hath been spoken, you see how almightie God, is not onely the creatoꝛ, and

gouernour

gouernour of Nature it selfe, and of all Naturall causes, but also, he is suche a one, as in the worke of this blasyng Starre, is to bee acknowledged and confessed, to bee the onely efficient cause. And therefore he onely (and not the blasyng Starre) is to bee feared, and had in reuerence, considerynge that he is of power able, not onely, to chasten vs, with temporall punishementes, for the amendement of our liues, in this wretched worlde: But also, in his Justice, maie condemne vs to eternall death and destruction, in the kyngdome of darknesse, where there is euerlastyng fire prepared, for the Deuill and his angelles. For whiche cause I can not deny, but I muste needes confesse that (for the moste parte) blasyng Starres are a token and signe of greate horror and feare: and do prognosticate of some strange wonder, and doe threaten some imminent euill, and mischeefe, commonly vnto that parte of the yearth, towardes the whiche, thei seme to cast their beames moste directly. And therfore those Philosophers, which haue written of the effectes of blasyng starres, haue founde by good experience, that some-

sometymes thei dooe signifie drouthe, and barronnesse of the yearth: whiche made Augustinus Niphus to witnesse, that after the appearyng of a Comete, Anno domini 1506. (whiche was about the 22. yere of the raigne of kyng Henry the seuenth there followed, within twoo yeres after, suche a drought in Lumberdie, that from the moneth of Januarie, vnto Nouember after, there fell no Raine at all in that Countrie. Sometymes also after the appearyng of blasyng Starres, there followeth (moste commonly cruell and greate windes, and mightie tẽpestes, with haile stones of suche a bignesse, that through the same many houses are throwne doune, and often times are cõsumed and burned with fire, through the windes: As almoste the whole countrie of Scotlande, was once wasted by fire the 9. of Januarie. 1251. a greate Comete of maruelous bignesse, hauyng been seen before in Scotlande for many daies. (Anno 1248.) Sometymes thei dooe signifie the death and change of Kynges and Princes, and the alteration of kyngdomes & cõmouwealthes: As maie appeare Anno 1116.

When

When Chichester was burnte, there was sene a blasing starre, & the Moone, not long tyme after, semed to bee turned into blood: after the which Maude the Queene of Englande died, & was buried at Westminster

Likewise Anno do. 1165. appeared a mightie Comete in Scotlande, burnyng out with two long beames. And within fourtie daies after died Malcolmus the iiij. Kyng (by name) of the Scottes, as the Chronicle reporteth.

Moreouer Anno 1214. in the moneth of March, two Cometes of a maruellous bignesse verie fearfull to behold, appeared in Scotlande, the one going before, and the other followyng the Sonne, in the whiche yere that moste happie, and good Kyng Willyam died, after he had rained fourtie and nine yeres.

Likewise Anno 1538. appeared a Comet, after the settyng of the Sonne, which was placed in the signe Pisces, and the taile of it lookyng towardes the East, and shortly after died the Duke of Saxon.

Also Anno 1539. the first daie of Maie appeared a Comete, whiche endured burnyng

nyng three weekes, and not long tyme after Isabell the wife of Charles the fift Emperour, died in trauaile of childe, in whiche pere also died George ꝑ duke of Saxonie. And in the same pere, (as some doe write) there appeared three Cometes in the moneth of Aprill, after the whiche the Duke of Cleaue died, and also the Bushop of Trent and diuers other noble personages.

In the pere of the Lorde 1540. the seuenth daie of Aprill, happened a great coniunction of the Planettes, and there appeared also a marueilous Eclipse of the Sōne, whose beginnyng was before the Sonne risyng, and did endure in the same Eclipse two whole howers after it was risen. Also there was seene aboute the same tyme, a maruelous straunge Comete in the euen, after the whiche there followed so greate a drought, that Hay, Corne, and all kinde of Pulse were verie scarce. And the same pere the Castell of Prage (a noble Citie in the kyngdome of Bohemia,) with the Cathedrall Churche were burned with fire: and many fearfull fires happened in sondrie places the same tyme.

Pore

Moreouer Anno 1547. in Heluetia in Germanie, were sene in the aire twoo hostes of men of warre, and twoo Lions grée-uously and terrible fightyng together, so long that the one semed to bite of the others head quite. And the yere followyng the x. daie of Februarie, was sene in Saxonie (a Countrie also in Germanie) a fire frō hea-uen, that fell vppon certaine Cities, and twoo hostes of meme were sene in the aire, runnyng and skirmishyng one against an other, besides diuers other straunge sigh-tes, very wonderfull to beholde. And yet in these daies it will not sincke into the heades of many, that there maie any suche strange sight appeare in the aire, because wee can not render a naturall reason thereof. And therefore this maketh moste men to doubt, whether the laste straunge sightes, whiche were sene in Rome 1580. Januarie 18. and in other places, (the reportes whereof are extante in print to bee sene) bee true or no?

Also in the yere of our Lorde 1551. the 28. daie of Januarie, there appeared a bloudie redde, and sondrie fearful fires sēn

in

in the ayre ouer Lisborne, the cheef Citie of Portugall: and there it rained bloud also, after the whiche followed suche a fearfull yearthquake, that about twoo hundred houses were greeuously shaken, and throwne doune, through the fall whereof aboue a thousande persones were slaine.

And here also I can not forget to speake of that greate blasing starre, whiche was to see to, in forme of a Broome (or a bundell of roddes) whiche appeared in the yere of our Lorde 1531. the ninth of September ouer Mentz, a Citie in Germanie, whiche did betoken a heauie burthen of Gods vengeaunce, not onely to the state temporall, but also to Ecclesiasticall persones.

But to proceade Anno 1551. the 21. of Marche at Madeburge in Germanie, about seuen of the clocke in the morning seuen Rainebowes, and three Sonnes were sene, and in the euening the same daie three Moones.

Also Anno 1553. was heard a wofull crie, saiyng: Woe Woe, twise together, besides the sounde of Belles, and the noyse of Trompettes. And at the same tyme it happened

pened, that at Duryngia the Trees and Hearbes, did not onely sweate bloud: But fearfull noises were heard also euery night. After the whiche Mauricius the Duke of Saxon, fought in battell with Alberte of Brandenburge, and at the same tyme (beyng smitten with a Bullet) died the thirde daie after the battell.

Moreouer Anno 1554. the firste daie of Februarie, in the Citie of Catalane in Fraunce, there appeared a marueilous sight aboute the Moone, like vnto a greate fire, arisyng from the Easte part, and declinyng towardes the Weste: and the Moone it self appeared like to a firebrand in sight: And moreouer this fire in thaire, did burne with a greate noyse, and often tymes did caste forthe flames, and sparkes of fire: In the like sorte as a hotte burnyng Iron, is wont to dooe, beeyng beaten vpon a Smithes handuile.

And the 26. daie of Maie following it rained bloud also, not farre from the toune of Dunckelspuell in Germanie. Also there were seene three faire Rainebowes, and so many Sonnes and Moones, and two blou-

die Crosses. And the 11. daie of June following, aboute fiue miles distaunce from Norinberge, in Germanie: there was seene in the Sonne a bloudie rodde, and many companies of horsemen iustlyng together in the aire, whiche so did continue, for the space of twoo howers, in so muche that it caused men greatly to feare, that Doomes daie was at hand: After the whiche strange sight, Frederick the duke of Saxonie, died the same yere. And after that, a notable toume in Germanie, was wasted with fire.

Also in the yere of the lorde 1555. were seene in the Citie of Duringia, three Sonnes the tenth daie of Februarie. And moreouer at Lunēberge was seene in the aire, a greate companie of Souldiers, at the right hande of whom there stoode an Aungell, holdyng a fierie sworde in his hande, and a child was there seen sodainly, emongst the people, which did earnestly exhort the people generally, vnto hartie repentaunce: Affirmyng Goddes Iudgementes to bee at hande. And when he had thus exhorted the people, he vanished sodainly out of their sight, and no manne could afterwardes tell

where

where he was become.

And in the same yere within the boundes of Polonia, were heard and seene a greate companie of Dogges barkyng and fightyng together, and many of them were eyne in peeces. After the whiche fighte, there followed greate warres, and manslaughter, betweene the inhabitauntes of Polonia, and the Moscouites.

Also in Duringia (the Sonne shinyng cleare) there appeared in the aire, a bright swoorde like vnto a Turkie blade, directing the poinct toward the South, and the edge towardes the East.

Moreouer Anno 1557. on the nineth daie of Marche, there were sene thre Sonnes, and a verie faire Rainebowe, and the 17. daie of the same monethe followyng, there fell fire from heauen.

Also in an other place, a fierie Globe was sene: and it rained bloud, in so muche that lumpes of bloud, like to the bignesse of a mannes hande, did droppe from heauen, in the sight of many: and in eche droppe were sene certaine figures, like to mennes faces. And vppon Sainct Laurence daie af-

terwardes, the Sonne appeared all bloudie: after the whiche the Frenche Kyng fought a greate battaill with Philip Kyng of Spaine. And after that saincte Quintaines was taken, &c.

Also Anno 1558. there appeared a verie fearfull Comet, whiche continued burnyng many weekes. After the appearance of whiche Comete, was seene a straunge sight, and no lesse fearfull to behold. For the 21. of August the daie beeyng cleare, and the weather calme, (twoo howers before Noone) the Sonne beyng then verie clear also, was enclosed, about with a greate circle, whiche was of many colours, like vnto a Rainbowe, and continued so in sight for fower howers and a halfe, to the greate feare and amasement of all suche, as beheld thesame. And suche a fearfull sight (as Plutarche reporteth) was seene before the death of Cæsar.

Moreouer Anno 1562. Heauen was seene to burne in many places of Germanie and a celestiall firebrande, shined by night in the aire, and stretched from the Northe vnto the Southe. Also, a greate bande of

souldiers,

ſouldiers, were ſeen in the aire, whiche ſeemed to ſhed muche bloud doune. And in the moneth of Aprill following, the Sonne appeared maruelous bloudie, as well at the riſyng, as at the ſettyng, and continued ſo for three daies together.

Alſo Anno 1564. and in the ſixth yere of the raigne of our gracious Queene Elizabeth, the 7. of October at night, all the Northe partes of the Element ſeemed to be couered with flames of fire, proceadyng from the Northe Eaſte, and North Weſt, towardes the middeſt of the firmamente, where it ſtaied afterwardes for the ſpace of an howre, and ſo deſcended Weſt.

Alſo Anno 1572. and the 15. yere of the raigne of the Queenes moſte excellent Maieſtie, the 18. daie of Nouember in the morning, a Starre was ſene Northward, verie bright and cleare in the conſtellation of Caſſiopeia, and it ſemed ſo ſtraunge: as from the beginnyng of the worlde, the like was neuer ſene: for in the iudgement of the moſte experte Aſtronomers, (and ſuche as are moſte ſkilfull in the Mathematiques in this our tyme and age) that ſtarre which

did then appeare vnto our sighte, was no Comete, but mere supernaturall, directly opposite to the Starre, whiche appeared at the Natiuitie of our Sauiour Christe, and placed in the verie intersection of Æquinoctium Terrestre, and therefore maie worthely be tearmed or named a signe, vnto the whole yearth. As more at large appeareth in a Booke, whiche was written by that worshipfull gentleman maister Thomas Digges, called Alæ, seu Scalæ Mathematicæ, where the miracle is by demõstrations Mathematicall, plainly and most manifestly proued. Unto whiche booke I doe referre all those that are desirous to be resolued of that Starre sufficiently.

Moreouer in the 17. yere of the raigne of the Queenes Maiestie, the 14. daie of November about midnight, diuers strãge impressions of fire and smoke, were sene in ỹ aire, to procede forth of a blacke cloude in the North, declinyng towardes the South whiche continued after that maner, vntill the nexte morning. And the nexte daie followyng, the heauens from all partes did seeme to burne, and the flames did meete toge-

together ouer the heades of all those, which beheld the same: and this light burnyng flame, did seeme to arise as it were, round about from the Horizon.

Also in the yere of our Lorde 1577. the tenth daie of Nouember at night, there appeared a blasyng Starre in the firmament with a long streame (or taile) proceadyng from the same, and stretchyng the beames therof directly towardes the Easte, verie wonderfull to beholde. And the same Comete endured for the space of 99. daies, shinyng euery night vntill eight of the clocke, that the same discended: and when the matter thereof was quite dissolued, and her splendant brightnesse vtterly extinguished, in the Iudgement of those that bee experte in the rules of Astronomie, it rested it self nere vnto the seate of Cassiopeia. The effectes of whiche Starre, are better knowen vnto them then vnto me. But yet in the meane season, I would not haue you vnmindfull of those boysterous blastes of windes, and terrible tempestes, and monsterous Snowes: Also the greeuous shipwrackes, whiche haue happened since in

moste places of the woylde, beside the high floudes, and wonderfull inundations of waters, Mortaine of beastes, and barronnesse of grounde, whiche happened not onely in this Realme of Englande, but in diuers other countries, since the appearyng of thesame Starre. That in the meane season I speake nothyng, of the greate and greeuous seditions, and treatourous conspiracies: that haue been put in practise in the Regions rounde aboute vs. And all to bryng in Idolatrie and Poperie into Enlande again (if it were possible) which the almightie God, by the ministerie of our moste gracious Prince, and her honorable graue, and wise counsaile hath miraculously staied hetherto. And I hope shall doe, if wee haue grace to be thankfull vnto God for thesame

Hetherto ye haue heard (deare Christians) how that by common experience, the flowyng of waters beyonde their boundes, the barronnesse of the yearth, the scarcitie of victualles, the Plague and Pestilence, with greate windes, and tempestes: the alteration of Common wealthes, and warres betweene Nation and Nation: As al-

so

ſo the late dreadfull yearthquake, with the newe and moſte gētle, and louyng remembraunce, whiche the Lorde ſent afterwardes, throughout diuers places of Chriſtendome, but eſpecially in Englande and Spaine, &c. And many other calamities, which happened ſince beſides, maie truely bee named the effectes of the former blaſyng Starre, whiche was ſeene the tenth of Nouember 1577. &c.

And now hath the Lorde God kindeled an other Starre, this laſte tenth of October 1580. the firſte appearyng whereof (with his continuaunce) whiche hath been in Aquarius, hetherto hath been before declared vnto you, by the reaſon of the conference that I haue had with thoſe, who are expert in the ſtudie of the Mathematiques: the proceadyng whereof, with his couler, motion, and effectes, I leaue onely to their handlyng, whom I knowe to be hable (and I hope alſo are willyng) to reſolue the worlde fullie thereof, when opportunitie ſhal ſerue. In the meane while (that I may vſe no longer delaye) this maie bee concluded of a certaintie: that it is the good plea-

sure and purpose of almightie God, (of his inspeakeable loue and mercie, shewed alwaies towarde vs) that this straunge Comete (or blasyng Starre) should now appeare euen whilest that wee are rocked in the Cradle of synne and securitie, and are whollie giuen vnto all maner of abhominacion: to premonishe and forewarne vs of afterclappes (that is to saie) to threaten, and prognosticate condigne punishemente, to light vpon all persones generally, who daiely and howerly doe (of set purpose and malice, wilfully offende, Gods diuine Maiestie) and doe continually wallow and perseuer in their wicked and abhominable synne and transgression. For whiche cause Almightie God would haue as well Prince as people, to locke into their former abhominable and sinfull liues: And when thei haue cõsidered the horror and lothsomnesse therof, forthwith to frame their hartes, and to prepare their mindes, to be earnestly penitẽt and sorowfull for the same. And whereas before, we can not deny, but that euery one of vs hath erred and gone astraie, and frõ the highest vnto the lowest (yea, frõ the

Priests,

Prieste, to the Prophete,) haue been so
secure and careleſſe of our dueties, that we
haue wilfully contemned, the Judgemen-
tes of GOD threatned againſt vs, by his
faithfull Preachers and Miniſters: knowe
you therefore (deare Chriſtians) that it is
now the good purpoſe, and diuine pleaſure
of almightie God: (aſwell by this burnyng
Comete, whiche now appeareth: as alſo, by
the late dreadfull yearthquake, but moſte
cheefly by that ſupernaturall Starre of all
others, that was ſeene in Caſſiopeia, with
other ſuche ſtrange and wonderfull ſightes
and monſters in Nature) to moue and ſtirre
vp all the ſorte of vs (beeyng moſte wret-
ched and miſerable ſinners) to be mindfull
of the Judgement daie. And beforehande
to examine and rippe vp, euery manne his
owne harte and conſcience, and diligently
to ſeeke, and ſearch the cauſes of the wrath
of almightie GOD in our owne ſelues
by the reaſon of our manifold and greuous
ſinnes: and hauyng founde the cauſe of his
heauie diſpleaſure againſt vs, to bee in our
owne rebellious Nature, wee ought euery
one of vs to iudge our ſelues, that wee bee

not

not Iudged of the Lorde. And albeeit ſome doe offende his diuine Maieſtie, more greeuouſly then other ſome: yet would not our good and gracious God haue any of vs all, to eſteeme hymſelf to bee free from blame, either voide of ſinne: But rather (as before I haue declared) he would haue vs euery one with all expedition, to renounce our former wickednesſe. And by bowyng our ſelues doune before his Tribunall ſeate, and ſtouppyng vnder the mightie ſcepter of his kyngdome, he would haue vs confeſſe, that wee haue all ſinned. And by our faithfull repentaunce, and vnfeigned conuerſion vnto his diuine Maieſtie, (in weepyng, faſting and mournyng) to preuente the ſharpe ſworde, and the ſmart roddes and whippes whiche he hath in his iuſte iudgement prepared in a readineſſe, for to whippe and puniſhe vs withall, if wee goe onwardes in our former rebelliõ, as we haue doen heretofore. Therfore let euery man, or woman of what conditiõ ſo euer thei be, apply that, whiche hetherto hath been ſpoken vnto thẽ ſelues, and knowe this for an vndoubted truthe, that albeeit we haue deſerued to bee

vtterly

vtterly cutte of and destroied, by the sharpe swoorde of Gods diuine indignation: and albeit these vnwõted and strange signes and tokens, whiche he sendeth daiely emongest vs (bothe in the Sonne and in the Moone, and the Starres, and in all liuyng creatures) bee presages of his heauy displeasure, that he hath taken against vs, and also notable forewarnynges of a moste grieuous calamitie and destruction, that he shall in equitie and righteousnesse bryng vpõ vs, by the reason of our filthie sinnes: yet notwithstãdyng, if that we will but euen in this the daie of his louyng and mercifull visitation, tourne vnto hym with all our soule: If so bee that to daie we will heare his voice, and not harden our hartes, &c: If so be (as Joel saieth) that we will rent our hartes, and not our garmẽtes, and turne now vnfeignedly vnto the Lorde: we shall finde hym so mercifull & louyng a God, that he will receiue vs againe into his fauour. Yea he will be so glad of our conuersion, and amendement of life, that he will haue compassion vpon vs (if he see vs truely penitent) naie he will fall vpon our neckes and kisse vs, and bring

for the the beste coate, and put it on vs: and putte a ryng on our hande, and Shooes on our feete, and kill the fatte Calfe for vs, and make vs merie, after that he hath receiued vs home vnto hymselfe saffe and sound: (that is to saie) whereas heretofore we were eute deade by the reason of sinne and wickednesse, he will make vs aliue againe, and quicken vs by the Resurrection of Christe Jesus. And whereas wee haue hetherto wandred verie farre, and gone astraie like lofte Sheepe: he of his fatherly kindenesse and mercie, will bryng vs home againe vpon his backe vnto the Sheepefolde of his sonne Jesus Christ, who is the cheef Bishoppe and Shepherd of our soules, vnto whom with the Father, and the holie ghost, three persones and one God bee all praise and dominion for euer.

AMEN.

Finis.